

Christian Reflector.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

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CYRUS P. GROSVENOR, Editor.

THE CHRISTIAN REFLECTOR

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Mr. JOSIAH HATT, No. 742 1-2 Broadway, is appointed Agent for the Christian Reflector for the City of New-York.

Religious Miscellany.

The Bible must be True.

And Moses stretched forth his hand toward heaven: and there was a thick darkness in all the land of Egypt three days.
They saw not one another, neither rose any from his place for three days; but all the children of Israel had light in their dwellings.—Exodus x. 22, 23.

If there were no God, we should esteem the entire history of Abraham and his posterity, down to the advent of the promised Messiah, incredible.

The narrative of Isaac, the story of Joseph and his brethren, the history of the Israelites from their settlement in the land of Goshen, (a part of Egypt,) to their settlement in the land promised to Abraham 478 years before, their subsequent history under their Judges to the time of Saul the son of Kish, and under their kings, to their captivity in Babylon, the account of their wonderful deliverance from Babylon and restoration to their own land, and the political and ecclesiastical events which took place preparatory to the advent of Christ—these all form a history which the world furnishes no parallel. It is the continuous history of one man and his descendants, during more than 1900 years, a longer period than has elapsed since the advent of Christ. We should be tempted to account their history fabulous, it being so peculiar, so unlike that of any and every other people, and we should even be liable to deny that there ever was such a people as the Jews, if their history could be traced no farther down than the time of Christ. But their history is not so terminated. It is written by many historians from that time to the present; and the race of Abraham is not yet extinct. The Jews exist in great numbers, scattered, agreeably to their own ancient prophecies, in all the nations of the earth.

Some of them are among us, and one of them (Rev. J. S. C. F. Fry) has recently become connected with the denomination of Christians to which we belong, and published his reasons for so doing. Abraham was born nearly 4000 years ago, and his sons are yet among us. They remain a distinct people now, as when they dwelt in Egypt in the days of the Pharaohs.

They surely are a wonderful people! Since the days of Abraham, there was once a Xerxes, but no Alexander, but no trace of his posterity remains. There was a Cyrus of Persia, but his race is not known. There were the Pharaohs, but their lineage is lost. There were the Cæsars, but their name is blotted out. There was a Constantine, but his race is extinct, or merged obliviously in the common mass. Should a descendant of any of these men be discovered, he would excite the wonder of the world. Search the pages of all ancient history, and you will be unable to select any other individual, but the Patriarch Abraham, whose posterity now remains, like his, separate from the rest of the world, and able to trace their history back one fourth of the years of the Jewish history.

Indeed, the ancestry of every man but a Jew is soon lost. Two or three hundred years of direct lineage are usually the most that any other families are able to trace. The history of the Jews is, therefore, not only wonderful, but must be reckoned miraculous.

I have taken this general view to show that the wonders of Egypt, the miracles wrought among the Egyptians, are only a part of that long train of events, which, under the providence of God, have marked the history of the Jews; and are, therefore, so far from being incredible, that, if you were to deny the credibility of that part of the Jewish history which relates to their residence in Egypt and deliverance out of that country, you would render their subsequent history utterly unaccountable, and absurdly miraculous; but, admit the correctness of that portion of their history, and the consistency and harmony of the whole is preserved. If you deny that portion, you must deny all subsequent history to the present time and even the present existence of such a people as the Jews. But you know their present existence, and their dispersion among the nations. The hand of God is evidently in all this, and it was by his hand the miracles were wrought in Egypt.

Among those miracles is that described in the text.

And Moses stretched forth his hand toward heaven: and there was thick darkness in all the land of Egypt three days.

They saw not one another, neither rose any from his place for three days; but all the children of Israel had light in their dwellings.

There is something very remarkable in this account. For three successive days the light of the sun shone not on the eye of an Egyptian in all that land, at the same time that all the dwellings of the Israelites were filled with light. Some, instead of receiving this account on the testimony of the divinely inspired historian, may doubt its truth, because they are unable to explain it philosophically.

But they are as unable to explain philosophically the fact that the Jews are, and have been, nearly 4000 years, a separate and peculiar people. They

are as unable to explain philosophically the fact that, 3000 years ago, the prophets foretold the present state of the Jews.

These facts must be resolved into the sovereign superintendence and disposal of God. This is all that is necessary or possible in the case under view.

The power of God was present to perform this miracle, and so it has been and still is present to constitute and preserve the Jews a separate people.

No one is able to account for the creation of the world philosophically. All we can say is—*He spoke and it was done*, and this we could never have said, if it had not been revealed to us. It is certain that the same power which created the light can dispose of that light as it may please him.

He doeth whatsoever pleaseth him, and nothing of government, affecting this world, takes place independently of his counsel.

When his people were oppressed in Egypt, he stretched forth his hand to discomfit their enemies; and among the miracles he wrought for their deliverance, that described in our text was, with one exception, the most influential in producing the desired effect. This was a solemn prelude to the other.

Three days of darkness over Egypt, proved to Pharaoh that God was with his servant Moses; and Pharaoh called upon Moses and said—Go ye, serve the Lord; only let your flocks and herds be stayed. The courteous tyrant could not yet let go the property of the Jews; therefore, his heart was hardened, until "it came to pass, that, at midnight, the Lord smote all the first-born in the land of Egypt from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon: [and of cattle.] And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house, where there was not one dead."

He now thrust out the Israelites, for the Egyptians said in view of their dead children—"We be all dead men." I mention this last visitation of God upon the Egyptians merely to show that, when he has commenced a work, he will accomplish it; and, if it be a work of chastisement or of deliverance, the means he employs are proportioned to the effect to be produced, until the end be accomplished.

In view of all the facts of which we have spoken or to which we have alluded, can any man deny or doubt an over-ruling and particular providence? And is not the hand of God visible wherever we turn our eyes?

What one of my hearers, on carefully reviewing his past life, is not able to discern evident tokens of the superintendence of his Heavenly Father? What Christian cannot say, that the way in which he has come has been a way which he knew not? and that different periods of his life have been strongly marked, by incidents and changes which he can ascribe to no cause but the sovereignty of God?

This, to the Christian, is a theme, not only interesting but profitable and delightful.

The friend of God may always act under the persuasion that he has a present helper, through whose overruling providence all things shall work together for good. Though there be darkness without, there is light within. If he be wandering in darkness, he has only to return to his own dwelling, the secret place of the Most High, and all is light—Darkness may cover the earth and gross darkness the people, but light shall arise to the righteous and gladness to the upright in heart.

The text may be adopted as a description of the people of God in the midst of the moral darkness of the world. A few christian missionaries in the midst of the darkness of heathenism are well represented by the Israelites in Egypt having light in their dwellings, while gross darkness covered the Egyptians. The heathen are worshipping the senseless blocks of wood or stone, which their own hands have fashioned. These they call their gods. This they do, because they have not desired to retain the true God in their knowledge; but becoming vile in their affections as well as vain in their imaginations, their foolish heart is darkened, according to the declaration of the apostle of the gentiles.

This moral darkness is the region of the shadow of death. The cruelties and abominations of the heathen, and the numerous miseries and the extreme wretchedness among them demonstrate the truth that they reject the light of revelation walk in darkness and know not at what they stumble. They have all the light of natural religion which the missionaries possess, or rather they have all the natural means of acquiring the knowledge of God, which any christians enjoy, but they are still in darkness. But the light of revelation shines in the dwellings of the missionaries, and you see them, therefore, free from idolatry and its accompaniments, and consequences. They walk in light, though surrounded with darkness. Their God is with them even in prison and chains, and breaks the rod of their oppressor, and brings them out into a large place.

The immortal Mrs. Judson, whose venerated name will go down to posterity, associated with all that is great and heroic in the missionary enterprise, and with the worthiest names of either ancient or modern history, was an illustrious instance in point to our present purpose. No female has ever been called to encounter more severe trials of faith and none ever exhibited a firmer trust in God or sustained affliction with more undaunted heroism. Had she been a Grecian heroine, her name would have been sung by every bard, and eulogized by every orator, and celebrated by every historian. She, however, would not permit us to ascribe the glory to herself, but pointing upward, she would tell us, that the light she enjoyed was from God, and all her fortitude and comfort were the consequences of possessing the light which is from heaven.

The benighted heathen raged around her and de-

vised the destruction of all that was most dear to her on earth, but her spirit abode in light and enjoyed a place which the world knows not, and could not destroy; until she was removed from the Egypt of her earthly abode, and ushered into the glory of the promised inheritance, where the wicked cease from troubling, and where the weary are at rest. Let us so live.

Then, wherever we may live, and how great soever the darkness which surrounds us, we shall have light in our dwellings. If a miracle of grace be necessary to an end so desirable, that miracle is not impossible. Distrust not Him who has all power, and has proved himself mighty to save.

Let those who are in darkness even until now derive a salutary lesson from the dealings of God with Egypt, while they hardened their hearts against him.

Behold the true light shineth in the gospel—*Jesus Christ*.

For God sent not his Son into the world, that the world might be condemned, but that the world through him might be saved. This is the true light, &c. The Bible must be from the Fountain of Light.

Missionary Intelligence.

From the London Missionary Herald, for April, 1840.

Burman Mission.

CLOSING SCENE OF THE LIEB OF THE REV. G. D. BOARDMAN.

The late Rev. G. D. Boardman was one of the noble Christian band sent out by our beloved American brethren to the Burman empire. His labors were eminently successful among the Karens, a numerous tribe, inhabiting a mountainous district in the south of Burmah, of whose remarkable traditions, &c., some account was given in our Quarterly Papers for October, 1834, and April, 1835. In the spirit of devoted piety Mr. Boardman resembled David Brainerd, and, like that eminent servant of Christ, was removed to a better world in early life, having but just completed his thirtieth year at the period of his death, February 11th, 1831.

A highly interesting memoir of this excellent man issued some years ago from the American press, a judicious abridgment of which has been published by the Religious Tract Society. It is a most valuable piece of missionary biography; and the account given by his widow of the close of his earthly labor, equals, if it does not surpass, in the qualities fitted to touch and improve the heart, any thing of the kind we have ever met with. That narrative is, however, too long for insertion in our pages, and abridgment would injure it; we give in its room, therefore, the letter of Mr. Mason, a brother missionary, present on the mournful occasion, written the following day. It was addressed to the Rev. Dr. Bolles, of Boston, senior secretary to the American Baptist Missionary Society.

Dear Sir,—Having an opportunity to send to Maulmein immediately, I sit down to communicate the melancholy intelligence that brother Boardman is no more. He died yesterday, about noon, ten or twelve miles from this place, on his return from the Karen, jungle, and was buried here, on the mission premises, this morning at seven o'clock.

You are perhaps aware, that when he left Tayoy last April, he promised the Karens that, if possible he would return, and pay them another visit at their villages. Soon after his return here, in December, the baptized Karens were to see him, with many others applying for baptism; requesting him to make them his promised visit, and stating that there were many families in the village who wished for baptism, but were unable to come to Tayoy.

At my arrival last month, I found that twenty-two Karens had been baptized, and brother Boardman preparing to go to the jungle to examine others for this ordinance. He told me the Karens were building him a zayat near the foot of the mountain, which he crossed two years ago, and were coming in to carry him out there. When he met me on the wharf I clearly saw the characters of death in his countenance. He was unable to walk to me, yet, unwilling to show me any thing but the kindest attention, he had himself brought in a chair to the jetty, to welcome me on my landing. Though I looked upon him as a dying man, yet, as I saw his heart was set on his visiting his Karens, and as the physician not only approved but even encouraged the journey, I did not advise against his going. Indeed, I felt unwilling to deprive him of the privilege of exhibiting so fine an illustration of the "ruling passion strong in death."

Accordingly, we proposed to start on the 31st of last month, the Karens having come in two days previous.

It was not contemplated, at first, that Mrs. Boardman should accompany us; but, on the morning of our departure, she felt unwilling to be absent from him, without any one to perform those kind offices which his situation required, and which no one can perform like a wife; we, therefore, all started together in the afternoon, leaving the mission premises under the guard of a couple of epos, with which the military commander here readily furnished us. Brother Boardman was carried on a cot-bed all the way, except when the path round a precipitous hill was too narrow for two to walk abreast, and arrived at the place of our destination on the evening of the third day, without particular exhaustion.

During our stay, however, he so evidently lost strength, that Mrs. Boardman, on one occasion, advised him to return. He replied, with more than common animation, "The cause of God is of more importance than my health, and if I return now my whole object will be defeated. I want to see the work of the Lord go on."

Last Wednesday morning, however, it became so apparent that he could not live long, that we deemed it expedient to return without delay; and, on condition we completed the examination of the females and of the old men that day, and baptized in the evening, he consented to return on the day following. Accordingly a little before sunset he was carried out in his bed to the water side, where, lifting his languid head to gaze on the gratifying scene, I had the pleasure of baptizing, in his presence, thirty-four individuals, who gave satisfactory evidence to all, that they had passed from death unto life. Af-

ter this, he seemed to feel that his work was done. He had said, in the course of the day, that if he could live to see the gathering, he could, in special mercy, say, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

On Thursday morning we started on our return. When we arrived at the first house, its inmates refused us admittance: with some difficulty we got him into a covered corner of the verandah, in a very exhausted state. Through the assiduous attention, however, of Mrs. Boardman, he appeared to revive; and he did not seem materially different on the succeeding morning from what he had been for several days; still it was evident that the close of his earthly existence was rapidly approaching, and we concluded, with his approbation, to take him in a boat down a stream that was near, and which passed within three or four miles of Tayoy. He was carried out of the house, or rather from the boat, and Mrs. Boardman and myself moved, but, on turning to see if he wanted anything, we found his countenance fixed in death, and it was difficult to determine whether he breathed or not. Thus died this indefatigable missionary die, about his Master's business, and surrounded by those in whose conversion from heathenism he had been instrumental.

Alas! my brother, I have lost a friend of whom I had just seen enough to love. But what is my loss compared with that of his widow's companion! You, who know something of the affection existing between them, may form some faint conception of her feelings. He was respected, as well as loved, by all who knew him; and his funeral, this morning, was attended by all the European gentlemen and officers of the station.

On hearing of his death, the excellent Dr. Judson expressed himself as follows:—

One of the brightest luminaries of Burmah is extinguished—dear brother Boardman is gone to eternal rest. He fell gloriously, at the head of his troops, in the arms of victory; thirty-eight Karens having been brought into the camp of King Jesus since the beginning of the year, besides the thirty-two that were brought in during the two preceding years. Disabled by wounds, he was obliged, through the whole of his last expedition, to be carried on a litter; but his presence was a host, and the Holy Spirit accompanied his dying whispers with almighty influence. Such a death, next to that of martyrdom, must be glorious in the eyes of heaven. Well may we rest assured that a triumphal crown awaits him on the great day, and "Well done, good and faithful Boardman, enter thou into the joy of thy Lord."

Saratoga Baptist Association, N. Y.

We received in due season, from Br. D. S. Parmenter, of Half-Moon, a copy of the Minutes of the 30th anniversary of the Saratoga Baptist Association, held at Broadalbin, June 23, 24, 25, and prepared a notice for publication,—but it was mislaid. But we find some things entitled to notice even at this late day. There are in the Association 23 churches, 20 ordained ministers, 9 licentiates, and 2,828 members.—304 have been baptized, and 143 added by letter. The great objects of benevolence are cherished by this body, and able reports on them are embodied in the minutes. We copy the following resolutions as among the most important.

Resolved, That we earnestly request the Churches of this Association, to remember in the concert of prayer, those in bonds as bound with them.

Resolved, That we earnestly recommend to the members of the Churches composing this Association, to abstain from all intoxicating drinks as a beverage.

Resolved, That we earnestly recommend to the Churches of this Association, to set apart the first Thursday in October, as a day of fasting and prayer to the great Head of the Church, that all christians may be led to understand and embrace the truth on this important subject; and that the pastors of the several Churches be requested to preach upon the subject the Sabbath immediately preceding.

Resolved, That we solemnly recommend to the Churches of this Association, to examine into the nature of this sin, and to abstain from it, especially as God has warned his people to be aware of covetous practices; and that it be recommended to the ministers of this Association, to preach on the subject on the Sabbath before the first Monday in January next.

Resolved, That we earnestly request the Churches of this Association, to examine into the nature of this sin, and to abstain from it, especially as God has warned his people to be aware of covetous practices; and that it be recommended to the ministers of this Association, to preach on the subject on the Sabbath before the first Monday in January next.

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Slavery.

The World's Convention.

WEDNESDAY, JUNE 17.

Shortly after the chairman had resumed his seat at four o'clock, in consequence of a heavy shower of rain falling, one of the waiters of the tavern, named Nunney, was sent round to close the windows, in the upper part of the hall. Mr. Turnbull had just risen to address the meeting, when the unfortunate man, in endeavoring to pass round one of the buttresses, lost his footing, and was precipitated to the ground, a height of nearly thirty feet. In his fall he struck Mr. Isaac Bass, of Brighton, who was sitting close to the spot. The accident created an appalling sensation in the hall, which at the same time was extremely crowded, most of the delegates having taken their seats. The unfortunate man, Nunney, was carried out in a state of insensibility, and Mr. Bass, who was able to walk, between two friends, was removed to another room.

The chairman said it would be impossible to proceed to business immediately, in consequence of the lamentable accident that had just occurred, and he should therefore take the liberty of suggesting that they sit in silence for a few minutes.

AFRICAN SLAVERY.

Mr. TURNBULL said he came forward for the purpose of continuing the discussion of the morning, and to propose for the adoption of the convention, a plan for the suppression of the African slave trade. Soon after the appearance of his work, the Secretary of State for foreign affairs had done him the honor of addressing a letter to him, requesting him to lay before the government, the plan which he proposed to adopt. In consequence he had done so, and he did not think he could pursue a better course than to read it to the meeting.

He was sure that he need not go further into the details; but he would, with the permission of the meeting, just advert to what was said of his suggestions in the *Westminster Review*, a work of high authority. In that work, there was an article on Mr. Buxton's book, in which that Reviewer both Mr. Buxton and himself (Mr. T.) plan could be brought into operation, it would be effectual; and the only objection he had to it, was that he thought the Spanish government would not agree to it. Now, though the authority of the *Review* was high, he could not agree with it, for he was convinced that Spain would adopt it; and if it did, the reviewer admitted that by it the value of the slave would be destroyed, and that encouragement to deal in them would be done away with. He had a collection of reviews, which had been furnished him by his bookseller; but he would not trouble the meeting by reading them, as it would be sufficient for him to say they were all favorable to the plan he had brought forward. If it was consistent with the views of the convention, he should propose three things; first, an address from the convention to the Spanish government and people, pressing the plan upon their attention. He should next propose an address to the French government, asking them to press the subject on the Spanish government. (Hear, hear.) He had spoken with the king of the French with respect to it, and he was happy to say he was very much disposed to forward it. Thirdly, he should propose an address from that convention to the government of the Queen of this country, praying that it would direct that the foreign office, which it was difficult to move, should consider the subject. He could not understand from Lord Palmerston whether he approved of the plan or not. (Cheers.)

Judge JENNY felt extreme reluctance to appear before the meeting two days successively, but he felt called upon to say a few words on the subject. Mr. Turnbull's intentions all present viewed to be excellent; his talents were eminent, and his zeal was surpassed by none; it was, therefore, with great regret that, while he acknowledged the importance of the plan, he felt bound to doubt its success. Now what was that plan?—Why, precisely the one they had at the Mauritius, which did not succeed. In that country they had excellent judges,—of the public prosecutor, they might judge for themselves. (Loud cheers.) And yet they had not succeeded in abolishing slavery, for all the public officers there must shut their eyes to what was going on. How therefore could it be possible to adopt the plan proposed by Mr. Turnbull? There was another objection he entertained, which was to the principle of the plan, and there perhaps rested the objection of the foreign office.—What were they aiming at by the present proposal? Why, to induce the Spanish Government to allow foreign judges to determine right of property arising within their own territories. (Cheers.) The king of the French Mr. Turnbull had said seemed inclined to favor his plan. Now how did they stand with respect to them? Why, the king of the French would not allow foreigners to try French subjects on board French vessels, indeed, he would not even allow them to be tried by a mixed commission. (Cheers.) Although he admired the principle developed in the plan of Mr. Turnbull, looking to what had taken place in the Mauritius, he felt bound to say that it did not deserve the name of a panacea for the abolition of slavery over the whole world. (Cheers.)

Mr. STURGE felt bound to say a few words on the proposal of his friend Mr. Turnbull, believing that it was perfectly consistent with the principles of that society to take it up. (Cheers.) Whether it could be carried out or not, was another question; but he did think that the convention was bound to endeavor as far as possible to get the principle asserted, either by English or foreign authorities. (Cheers.) As he understood the purport of Mr. Turnbull, it amounted to this, that a system of registration should be adopted in slave countries which would throw the *onus probandi* upon the owners of slaves, to show the slave was his, and not that the slave should be obliged to prove his freedom. (Cheers.) That, in his opinion, was a great point to be accomplished; but he would carry it further. He thought that the treaty with Cuba ought to be carried out to the letter, and that whenever a master could not prove a man his slave, he should be set free. (Cheers.)

Mr. W. D. CREWSON was afraid of sacrific-

ing principles to something like expediency, which should afford a shelter under which their enemies might entrench themselves. He thought the proposition of Mr. Turnbull was one which ought to be considered well before it was rejected.

Dr. BOWRING could not but consider that the convention was not at that moment prepared to address the governments of Great Britain, France, and Spain, on so important a subject, but thought however, that the subject was well worthy of the consideration of a committee.—With respect to Spain, he could not forget that twenty years ago there was a great desire in that country to abolish the slave trade. He was present when several resolutions were passed in that country, declaring the necessity of abolishing slavery; but those resolutions were passed by the idle wind which was not regarded. (Cheers.) He did not think they would do their friend Mr. Turnbull justice, unless they lent an attentive ear to his proposal, and examined it in all its bearings. He should therefore move that the plan of Mr. Turnbull be referred to a committee, consisting of Mr. Joseph Sturge, Mr. Burnie, Mr. Jeremie, Mr. Josiah Conder, Dr. Bowring, William Forster, Dr. Madden, Mr. Taylor, and Mr. Price, to consider and report thereon.

Mr. JOSIAH CONDER thought the proposition of Mr. Turnbull, as a subsidiary measure, was well worthy the attention of the convention, and on that ground he should second the resolution for the appointment of a committee to consider the subject, and to report thereon.

The Rev. Mr. HARVEY thought if they left the high ground and principle they had assumed, and consented to adopt a plan that only wanted to alleviate slavery instead of its total extinction, they would lose the moral influence they now possessed to put an end to the system altogether. (Cheers.) He would therefore give no countenance to any plan that recognized the existence of slavery at all. (Cheers.)

Mr. STURGE would have been sorry indeed to have given his assent to any proposition which might have the effect of impeding or injuring the great object they had in view, namely, the total extinction of slavery over the face of the whole world. He believed that Mr. Turnbull's plan would have no such effect, and he therefore thought it their duty to consider it well before they either adopted or rejected it.

Dr. MORRISON said that there was a great principle in the movement itself. Such propositions as these, were what he expected to come out of the convention, and he thought, therefore, they ought to be well considered. He considered that the moral influence of the convention would be felt more by foreign powers than any of the protocols that had been issued by the government. (Loud cheers.)

Mr. SAMUEL SOUTHALL, of Leominster, was afraid if they took the course now proposed, they would in some degree be listening to expediency. If he understood the proposition it was to adopt a system of registration by which slavery would be modified, and if that was so, he could not but think they ought to do nothing to compromise their principles.

The Rev. N. COLVER agreed with Mr. Harvey that if they adopted the plan proposed by Mr. Turnbull, they would lose their moral influence, as they would sanction slavery by it for a season. Now what they wanted was immediate emancipation, and that alone. (Cheers.)

Dr. BOWRING said that the reference of this proposition to a committee did not pledge the convention to its approval. (Cheers.) All he desired was, that the committee should be charged with the duty of inquiring whether the proposition was consistent with the great principles the convention acted upon. (Cheers.) Many whose opinions he respected, thought there was a great deal in the plan, and therefore he considered that they ought not to reject it hastily.—The committee would have to report during the sitting of the convention, and therefore the whole subject might be brought before them.

FRANCIS BARRETT, Esq. of Pontefract, thought they ought to stick to the great principles they had set out with, and not enter into subjects of minor consideration.

The Rev. J. KENNEDY, of Aberdeen, said that it had struck him in the course of the present discussion that two mistakes existed in the minds of those who had opposed Mr. Turnbull's plan. They had at first considered it as one for the abolition of slavery instead of the slave-trade. Now his plan was to render the slave-trade of little value, by making the possession of them insecure, and thereby making the traffic less profitable.

The Chairman then put the resolution to the meeting, and declared it to be carried unanimously.

The report of the committee on American papers was brought up, and on the motion of John Backhouse, Esq., seconded by W. D. CREWSON, it was resolved, that the replies to the queries of the British and Foreign Anti-Slavery Society on slavery in the United States, furnished by the committee of the American Anti-Slavery Society, containing most valuable and very important information, be now received, and referred to the publication committee to publish the whole or such parts as they may deem expedient.

It was then proposed and resolved, That a committee be appointed consisting of the following gentlemen, William Forster, Esq. and J. T. Price, Esq., to prepare a memorial to Government deprecating and strongly reprobating the holding of slaves by British functionaries abroad.

On the motion of Dr. Bowring, seconded by the Rev. Mr. Sturge, the following resolutions were also agreed to:—

"Resolved—That this meeting has learnt with deep interest the measures adopted by the viceroy of Egypt for the suppression of the shameful slave-trade by his highness' troops, and especially the declaration of his wishes to aid in bringing about the extinction of slavery. That the thanks of this meeting be communicated to him, with the assurance that the friends of civilization throughout the world will hail with delight every step taken by the viceroy in furtherance of his just and generous purposes, whether by impeding the importation of and the traffic in slaves, by the encouragement of agricultural productions in central and eastern Africa, by the abolition of the slave-market in his dominions,

or by any other legitimate and pacific measures which may facilitate the emancipation of slaves and the entire overthrow of slavery.

"That the present moment, when the European governments are exercising so great an influence in the affairs of the Ottoman empire, is peculiarly favorable to their intervention for the suppression of slavery in the regions of the east; and that a memorial be presented to Lord Viscount Palmerston, entreating his lordship's assistance in obtaining such declarations from the Sultan as are likely to lead to the entire suppression of slavery in the countries subjected to his government."

On the motion of Mr. R. Allen, seconded by the Rev. J. H. Hinton, resolved—
"That the Rev. T. Swan, Captain Moorsom, Dr. Madden, Peter Clare, I. Cresswell, J. H. Tredgold, R. Peck, J. G. Birney, W. Forster, W. Smeal, G. Bradburn, D. Turnbull, J. C. Fuller, and J. Murray, Esqs., be appointed a committee to inquire, whether manacles for slaves are manufactured in this country; whether large quantities of inferior fire arms are manufactured in Great Britain to be sold to the Africans for their slave wars; whether cotton goods of a particular fabric, and to a large amount are manufactured in this country, and solely intended for being used in barker for African slaves; whether persons in England hold shares in Brazilian or other mines, which are worked by slaves; and whether any British joint stock banks have branch establishments in countries in which the slave trade prevails. Also, into the quantities of gunpowder exported from any port or ports in Great Britain to Africa and other parts of the world respectively."

The convention then adjourned, it being half past eight o'clock, till Thursday, at ten o'clock. (To be continued.)

From the Biblical (1) Recorder and Watchman.

The Baptist Anti-Slavery Convention.

SUMMITT, Aug. 31st, 1840.

Bro. MEADE:—
You are requested to publish the following preamble and resolutions, unanimously adopted by the Sumpter Union at its recent meeting. J. D. Whereas, a certain Convention recently held in the city of New York, styling itself the "American Baptist Anti-Slavery Convention," has seen fit to issue an address to southern Baptists, in which are inculcated the most abhorrent sentiments, and in which we are charged with the most flagrant offences; and whereas, said address has been sent to many in as past as well as to many of our churches, we feel called upon, as southern Baptists, candidly to express our views in relation to this matter. Therefore, unanimously resolved,

1. That whatever credit christian charity may dispose us to give to the members of the above Convention and to the authors of the above address for sincerity in what they have done, or may do, we hereby express our decided opposition to the principles upon which they are organized.

2. That we cannot but consider the measures they are pursuing as impolitic and injurious; highly calculated to frustrate the very object for the attainment of which they are so zealously laboring.

3. That our minds on the subject of the sinfulness of slavery are not to be enlightened by mere threats; and that the only tendency of such threats will be, if persisted in, to produce alienation of feeling between the northern and southern portions of our denomination.

4. That we cannot but regard the "American Baptist Anti-Slavery Convention" as interfering in business in which they have neither legal nor scriptural right to interfere; and would respectfully recommend them to "study to be quiet, and to mind their own business."

5. That the above preamble and resolutions be published in the Recorder and Watchman, Pres. JAMES DUPRE, Pres.

CARL WILLIAMS, Sec. pro tem.

Miscellany.

Hope.

Religion gives a character to Hope of which otherwise it is altogether destitute. You will scarcely find the man, in all the ranges of our creation, whose bosom bounds not at the mention of hope. What is hope, but the solace and stay of those whom it most checks and deludes; whispering of health to the sick man, and of better days to the dejected; the fairy name on which young imaginations pour forth all the poetry of their souls, and whose syllables float, like aerial music, in the ear of frozen and paralyzed old age? In the long catalogue of human griefs there is scarce one so crushing a pressure which hope loses its elasticity, becoming unable to soar and bring down fresh and fair leaves from some fresh and far off domain, which it creates. And yet while hope is the great incentive to exertion, and the great source of wretchedness, who knows not that it ordinarily deceives mankind, and that, though it crowd the future with glorious resting places, and that it tempts us to bear up while against accumulated disasters, its places and gardens vanish as we approach; and we are kept from despair only because the pinnacle and forests of another bright scene fringe the horizon, and the deceiver finds us willing to be yet again deceived? Hope is a beautiful meteor; but nevertheless, this meteor, like the rainbow, is not only lovely because of its seven rich and radiant stripes; it is the memorial of a covenant between man and his Maker, telling us that we are born for immortality; destined, unless we sepulchre our greatness, to the highest honor and noblest happiness. Hope proves man deathless. It is the struggle of the soul, breaking loose from what is perishable, and attesting her eternity. And when the eye of the mind is turned upon Christ, "delivered for our offences, and raised again for our justification," the unsubstantial and deceitful character is taken away from hope; hope is one of the prime pieces of that armor of proof in which the believer is arrayed—for St. Paul bids us take "for a helmet the hope of salvation." It is not good that a man hope for wealth, since "riches profit not in the day of wrath," and it is not good that he hope for human honors, since the mean and the mighty go down to the same burial; but it is good that he hope for salvation; the meteor there gathers, like a golden halo around his head, and, as he presses forward in the battle time, no weapon of the evil one can pierce through that helmet.

It is good, then, that he hope; it is good, also, that he quietly wait. There is much promised in Scripture to the waiting upon God. Men wish an immediate answer to prayer, and think themselves forgotten unless the reply be instantaneous. It is a great mistake. The delay is often part, and the best part, of the answer. It exercises faith, and hope, and patience; and what better thing can be done for us than the strengthening of these graces to whose growth God has proportioned the splendors of immortality? It is good, then, that he wait. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint;" and ye must according to the

phrase of our text, wait for God. The Lord is a God of judgment; "blessed are all they that wait for him." And if the time seem long, and worn down with affliction and weary with toil, ye feel impatient for the moment of full emancipation—remember ye—and let the remembrance check every murmur, that God leaves you upon earth in order that, advancing in holiness, you may secure yourselves a higher grace amounting to the children of the first resurrection. "Strive ye, therefore, to let patience have her perfect work." "It is yet a little while, and He that shall come, will come. Be ye not disheartened; for the night is fast spent, the day is at hand."

As yet there has been no day to this creation, since rebellion wove the sackcloth into the over-hung canopy. But the day comes onward—"There is that edge of gold on the snow-mountains of a long darkened world, which marks the ascending of the sun in his strength." Watchman, what of the night? Watchman, what of the night? The watchman said, the morning cometh, and also the night. Strange that morning and night should come hand in hand. But the morning to the righteous, as bringing salvation, shall the night to the wicked, as bringing destruction. On then, still, waiting the morning break! He hoping and waiting hath wrought their intent. Who will sleep, when as he slumbers, bright things glide by, which, if wakeful, he might have added to his portion? Who will put off the armor, when, by stemming the battle-tide, he may gather every instant, spoil of a phoe for eternity? Who will tamper with capricious angels, when for the poor enjoyment of a second, he must barter some ever enduring privilege? "Wrestle, strive, fight, as men who know that your labor is not in vain in the Lord." Ye cannot, indeed, merit advancement. What is called reward will be the reward of nothing but God's work within you, and therefore, be a gift most royal and gratuitous.

But whilst there is the strongest instituted connection between attainment here and enjoyment hereafter, we need not pause upon terms, but may summon you to holiness by the certainties of happiness. The judge of mankind cometh, bringing with him rewards wonderfully glorious; but, nevertheless, "one star differeth from another star in glory." O God; it were an overwhelming mercy, and a magnificent portion, if we should obtain the least; but since Thou dost invite, ye, command us to "strive for masteries," we will struggle—Thy grace being our strength—for the higher and more beautiful.—Rev. Henry Melville.

From the Advocate of Peace, for October, 1840.

War-Degeneracy of the Church.

The church has always been right in regard to peace.—Wm. ALLEN, D. D.

AMERICAN EXPLAINS.

I have already given sufficient illustrations of the war degeneracy of Christians in the Old World; and I now proceed to quote some from those of our own country. I shall not resort to extremes, but take instances which may be justly regarded as fair specimens of the whole Christian community. I have before me the discourses of two clergymen, both in such reputation as to occupy some of the most important pulpits in Massachusetts, delivered, one in 1725, and the other in 1729; which together must be considered as a pretty correct index to the war-sentiments of American Christians during the last century.

In 1725, HULL ABROT, pastor of the church in Charlestown, preached before "The Honorable Artillery Company" of Boston, a sermon full of the best arguments he could gather from the Bible in favor of war as a custom and a trade! Taking for his text, "The Lord is a man of war," he describes minutely the character of God as a warrior, and manly spirit as a justification and encouragement of his. He expresses with much satisfaction on the character of Christ himself, the Prince of Peace, as "a man of war," and tells us how "Joshua beheld him at Jericho with a sword drawn in his hand;" how "Isaiah beheld him, with his prophetic eye, in his triumphant return from victory over his enemies;" how "John, the beloved disciple, in his visions of him, saw a two-edged sword proceeding out of his mouth, and the armies following after him."

This reverend apologist for war gives a most elaborate vindication of the custom from the moral character of Jehovah. "The Lord is a warrior," says he, "and he is the chief and absolute monarch and commander of all the creatures which he has made;—as he instructs the people in the art and mystery of war, and endows them with martial skill and valor;—as he disposes men's hearts to engage in war and hate;—as he numbers the forces together, and leads them as their general into the field of battle. God Almighty comes himself as the generalissimo into the field with his people. He not only masters the host, but leads them forth, and sets them in battle array."

Then follows a string of inferences in the olden style. "Hence we see the lawfulness of war, and the military art. The Lord is a man of war; and so may and should his people be. In some cases it is both lawful and a duty to take up arms, and go forth to war; and it is necessary for men to study the military art, and to acquire a martial genius and spirit, that they may either turn the battle to the gate, and raise the siege, or invade a foreign enemy, and courageously encamp against them."

It is lawful to take up arms in defence of our lives and estates, to guard our civil and religious liberties, and to take just revenge on those that have wronged us, and carried into captivity our friends."

But the climax is yet to come; for the preacher concludes with exhorting his hearers "to excel in all the parts of the military art—that you may all to a man, from the highest field officer to the lowest private sentinel, know your posts, and be expert and well-disciplined soldiers; that you may understand the words of command, and gracefully manage the exercise of your arms, guns and swords; that you may readily form your various figures, and perform exactly the numerous wheelings, facings, doublings, counter-marches, &c., which a man of command, or a signal may require of you; that you may know how to encamp and entrench, how to lay sieges, and to raise them; that you may understand the stratagems of war; when to take advantage of the enemy, how to fight them with their own weapons, and this either in a line of battle, or in lighter skirmishes and engagements."

"Therefore make use of all the means requisite to this end; not only get the theory of the art into your minds, but be exact in the practice and application of it. 'Give yourself to these things, that thy profiting may appear to all.' Certainly attend your duty on the days of your muster, and admit only such into your company as have both a genius and a desire to be expert in the several parts of military discipline. To further this design yet more, when the anniversaries arrive for the election of your officers, make choice of such persons as are remarkable for their skill in arms and battles, and will endeavor to diffuse their knowledge, and martial spirit into the whole company, and will stand ready, if there be an alarm of war, to lead you forth with wisdom, valor and order, not only to defend yourselves, and the cities of your God, but also to offend and vanquish your enemies."

Before the troops of New England went forth in the French war to the invasion of Canada in 1759, a fast was appointed to implore the smiles of Heaven upon the expedition, and THADDEUS MACCARTHY, pastor of the church in Worcester, preached a sermon appropriate to the occasion, and full enough

of war-sentiments. He cites "the illustrious king of Prussia," a man of reckless ambition, and one of the chief blood-suckers of Christendom in his day, as a pattern for the Christian warrior. He represents "the religious general as having his eye principally to God in the battle," and proposes "the example of Joan's courage and piety for their imitation."

Our author insists on "the lawfulness and necessity of taking up arms, sometimes at least; nor does he take to make every nice distinction between offensive and defensive wars." In order to frustrate the designs of enemies, and prevent their doing mischief, it is sometimes absolutely necessary, "as in the case then before him, of invading Canada"—that forces and armies be raised to march forth against them, to harass and perplex them, to curb and restrain them, and so to prevent them from performing their designed enterprises. Are not the men who are plotting and contriving the ruin of a country to be restrained? And in order to this, ought not forces and armies to march out against them, and invade their territories, and, if not to put them to the sword, yet to wrest the sword out of their hands, so that they may be obliged to take a different part from what they have done, and to reduce them to reason, or totally destroy them?"

The preacher tells his hearers, that "they must be men of courage and fortitude if they were to be good soldiers; and, in order to this, they must be men of religion. What a token for good would it give, if this were generally the case when men are engaged in war! They would have no doubt, been done, where armies had little or nothing of religion among them; but this is no argument why armies should not be religious, and that religion is not the proper foundation of a nation's greatness."

"If soldiers would 'quit themselves like men,' they must 'stand fast in the faith.' In this case they will not be under a slavish fear of their enemies, when they enter the lists with them on the field, or when they fight with them in the city. If, indeed, or when they fight with them in the city, they will be men of religion, they will be men of prayer; nor will they forget to pray when they go to fight, and are actually come to the charge. They can wrestle with God at the same time that they are combating with men. They can shoot up their prayers to God in the heavens, while they are discharging their shot upon the enemy in the field. They can have the presence of God with them; and if the Lord is on their side, they need not fear the faces of their enemies. The Lord is with them in the day of battle, while they are with him in religion, acknowledging his aid, and his power to guide them in those measures that are most suitable to annoy the enemy, to teach their hands to war, and direct every shot they send. How must this animate their spirits, and make them bold as lions? They stand in no need of drums and trumpets to flush their spirits, and urge them on to the fight; yet it is capable of the strongest proof, that it is the proper basis of true fortitude; that it makes the best soldiers, the most valiant heroes (!) If soldiers were men of religion (!) what mighty achievements would be performed!—Religion must be the basis of all valor, and when religion is the basis, the soldiers should be courageous and active from a regard to God. Every one should be greatly concerned for the glory and honor of his great name. If enemies overrun cities and countries where God has been in some measure glorified in the way of his holy institutions and appointments, ought not those who have the sword put into their hands, to wield it vigorously and destructively to destroy them, if they cannot restrain them? Ought not the honor and glory of God to be such a dear and sacred point with all who go forth against enemies, as to animate them, and put them upon exerting themselves to the utmost, that they may

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few remarks, and solemn prayer by the Moderator, the Association was adjourned to the fourth Wednesday in August, 1841, at 10 o'clock A. M., with the affectionate benediction.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. AMEN."

We approve of the sentiments expressed in the Circular but want of room prevents us from laying it before our readers.

We thank Br. S. Hutchins for a copy of the Minutes of the Sixtieth Anniversary of the Shaftsbury (Vt.) Baptist Association, held with the Baptist Church in Hoosic, N. Y., June 3 and 4, 1840.

The introductory sermon was delivered by Brother J. W. Sawyer, from Heb. XII. 28, 29. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear: for our God is a consuming fire.

The Association organized by appointing Br. Joseph W. Sawyer, Moderator; and Br. William G. Brown, Clerk.

This Association contains 992 members. 87 persons have been baptized and added to the church.

The following resolutions on Temperance and Slavery, passed by this body, evince the prevalence among them of sound sentiments on these subjects.

24. The Committee on resolutions presented the following, which were adopted.

Resolved, That as members of the Shaftsbury Association, we will abstain from the use of intoxicating drinks, and by all proper means, endeavor to prevent the manufacturing and vending the same; and that we recommend to the Churches of this Association to do the same.

25. Resolved, That we recommend the first Sabbath Evening of each month to be observed as a monthly concert for prayer, for the spread of the Gospel, and the Abolition of slavery throughout the world.

26. As slavery is a political and moral evil of the most flagrant character, subversive of the inalienable rights of man, and of every fundamental principle of morality, and whereas, as Christians, and as Philanthropists, it requires the most fervent prayers, and our combined and energetic action for its peaceful abolition; therefore,

Resolved, That we regard with emotions of no ordinary gratitude to God, the unlooked for success, with which Anti-Slavery efforts have been attended both in this country and in foreign lands, as developed in the Emancipation of the British West Indies—in the fact that these principles have in a great measure overcome the spirit of persecution and domination of independent wisdom, and of human rights, a few years since, were every where assailed—that recently, a numerous delegation of Ministers and Brethren of our own denomination, from various sections of the country, assembled in the city of New York in National Convention—and in fact that delegates from every Christian Nation are now assembling in the city of London, to devise measures for the abolition of slavery throughout the world.

We have also received the Minutes of the Thirty Seventh Anniversary of the Sturbridge Association, held with the Baptist Church in Sturbridge, Aug. 26th and 27th, 1840.

Sturbridge, August 26, 1840.

1. The Association assembled at the Baptist meeting house at 10 o'clock A. M. The introductory sermon was preached by Br. J. H. Rickett, from John vi. 35, after which a collection was taken for the benefit of the independent wisdom, and of human rights, amounting to \$7 16.

2. The Association was organized for the transaction of business, by choosing Br. L. G. Leonard, Moderator; Br. J. R. Bigelow, Clerk; Br. L. Barrett, Assistant Clerk; Br. L. Barrett, Treasurer; Br. C. Boyce, Assistant Treasurer.

3. The Association, by a vote of 10 yeas, and 2 nays, adopted a Committee of Arrangements, Br. T. D. Pratt, Chairman; Br. S. Robinson, and S. S. Cutting, a Committee of Arrangements, Br. T. D. Pratt, Chairman.

The Committee also presented a resolution on subjects of moral reform. After some discussion it was unanimously

Resolved, That when we adjourn it be till tomorrow at 10 o'clock A. M., to give place for a convention on Abolition, and other subjects of moral reform, which is to meet at this place at 8 o'clock tomorrow morning.

We have not room to extract largely, but below we give the proceedings in relation to the subjects of Foreign Missions, Education, Temperance and Abolition.

Committee of Foreign Missions presented their Report.

Resolved, That we feel an undiminished interest in the cause of Foreign Missions, and will make an increased effort to sustain with our contributions and our prayers those of our brethren who have gone with the Message of Salvation to pagan nations.

The Committee on Education reported the following resolutions:—

Resolved, That we recommend to the churches composing this body to continue their friendly co-operation in the great work of Ministerial Education.

II. Resolved, That the past influence and present character of the Worcester Co. High School entitle it to general patronage, and from its friends, cordial approbation, and support.

Voted to comply with the request of the Convention on subjects of Moral Reform, and print its doings in our Minutes.

CONVENTION.

Thursday morning, 8 o'clock, agreeable to appointment, a Convention was held in the meeting house, to confer on subjects of Moral Reform.

1. The Convention was organized by choosing Br. N. W. Morse, Moderator, and Br. E. Burt, Jr. Secretary. Br. N. B. Jones, prayed.

2. Voted, That all present have the privilege of participating in the deliberations and acts of this body.

3. Voted, That Br. Smith, Tracy and Bigelow be a Committee to present business to the meeting.

Whereupon the following resolutions were presented to the meeting, viz.

ON TEMPERANCE.

1. Resolved, That we hold no fellowship with those who make, vend, or use ardent spirit as a drink.

Whereas many of our churches are suffering from the evils of intemperance, therefore

II. Resolved, That the ministers of the Gospel are imperiously called upon to take a decided stand, and labor, in their public and private capacity, to exterminate this curse from our churches.

ON SLAVERY.

Resolved, That we deeply sympathize with the slave in his bonds, and therefore we recommend to the churches of our denomination, to do all in their power for the entire abolition of slavery throughout the world.

The above resolutions were ably discussed by a number of the Br's, and unanimously adopted by the Convention.

Voted to request the Association to insert the doings of this Convention in their Minutes.

Voted to adjourn sine die.

W. MORSE, MODERATOR.
E. BURT, JR. SECRETARY.

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, OCTOBER 14, 1840.

Slave Case.

A trial which excited much interest was held at Brooklyn, Ct., on Thursday, Oct. 1, for the purpose of recovering a colored girl, by the name of Aryannah Pendleton claimed to be a fugitive slave belonging to a Mrs. Price, of Richmond, Va. The girl it seems came to New York with Mrs. Price, from there to Hampton, where she has resided for about three years past, until arrested at the instigation of Doct. Price, son of Mrs. Price, on a writ of Habeas Corpus. The residence of the girl it appears was made known to Doct. Price, by a fellow named Fuller, formerly of Hampton, but now of the South, to whom it is said Dr. Price was indebted, and that the girl was if found a slave to be sold to satisfy such demand. It appearing upon the trial that Dr. Price was an interested person in the case, he was of course disqualified as a witness. Before this point was decided, however, the defendants proposed to enter upon a Jury trial forthwith. The Plaintiff wished the case put off until November, but other circumstances interfering, he concluded to withdraw his suit. The girl had been previously taken care of, and is now at liberty.

The Hon. S. S. Prentiss, of Mississippi, who has been travelling through the northern part of this country, for some time past, in the course of his travels chanced to stop at Niagara Falls, accompanied by a favorite body servant, which he claimed as his property. The Slave, however took a different view of the matter, and finding himself so near her Majesty's dominions, felt a very great desire to view the same, nearer than he was, and accordingly crossed the river, and finding the country to realize his expectations, concluded to remain, without leave asking. The Hon. Senator proceeded on his way, wondering, probably, how the said slave could be so ungrateful as to leave such a happy situation as he was in. He has probably found out by this time, what he might have thought of before, viz:—that each man is the best judge of that which constitutes his happiness.

We have just received a pack of the "American Historical Cards," being a set of questions and answers relating to American History &c., published by H. Mann, Dedham, Mass. From what we have seen of them we should consider them very well adapted for the instruction and amusement of youth, and would recommend them to our readers for trial. QUERE. Why could they not be used in the instruction of the deaf and dumb.

For the Christian Reflector.

New London (Conn.) Association.

The last session of this body was held at New London, on Wednesday and Thursday the 1st and 2d inst. Eld. Loomis was chosen Moderator, and Elder Palmer Clerk. The attendance was good.—The new "Central Church," of Norwich, with Br. M. L. Clark as Pastor, and excellent prospects, was admitted. A large portion of the time of the Association was occupied with devotional exercises. This is as it should be. I regret I cannot give the names of the different preachers, who were all pointed and practical in their sermons. On Wednesday evening the discourse was followed by several exhortations, which I trust will all receive the blessing of God.

I am sorry to say that the additions to the Association were small. And it is painful to add, too, that the poor slave has but few active friends in the body. I was much cast down in spirit by the manner in which several prominent brethren treated the claims of the oppressed. The contrast between their course and that of similar brethren in the Boston and Salem Association, was humiliating to my native State. But I am sure that Connecticut only wants light on this momentous subject, to lead her to act in a manner worthy of the cause.

When I left, one of the messengers from Lebanon informed me that he should be compelled by a sense of duty to introduce the subject by a resolution. If he did so, I will endeavor to inform the readers of the Reflector of the result.

One cheering fact in New London is the erection there of a Bethel Chapel. The friends of the neglected seamen, among whom are several Baptist brethren, are engaged actively in the enterprise; and I expect to behold, in a few weeks, the Bethel flag floating over the tower of the house of God.—Br. C. C. Williams (late Pastor of the New London church) is to be the Bethel preacher. His congregations now assemble in the Court House, and are large and respectable. Due notice will be given of the opening of the Chapel. I bespeak the prayers of the saints for this new and important movement.

For the Christian Reflector.

Northampton, Mass.

I have for some time intended to call public attention to the church in this place. It is worthy of special notice. A visit of several days there has made me acquainted with important facts, which ought to be known to the churches. Br. Abel Brown's labors there have been crowned with the divine blessing, and he only needs the prompt and continued assistance of the brethren to insure success to the interest. He has encountered immense and increasing obstacles, and has steadily persevered amid them all. I really think his efforts entitle him to more practical sympathy than he has hitherto received.

Will not the brethren visit Northampton? Will they not aid in a special effort there for the conversion of sinners to God? These are questions I should rejoice to see answered in a way that will tell on the cause in that place.

Mr. Editor.—It appears by the Christian Watchman, of Oct. 2, that the Boston and Salem Associations are but very slightly tainted with Anti-slavery principles.

What though the few friends of the poor slave ventured to hold a conference at the close of the Association, only about half a dozen hands were raised, except from visiting brethren, in favor of some resolutions touching the subject of slavery—and these resolutions the Editor refuses to publish for want of responsible authority. Can this be a fair representation of these Associations? For it appears that many of the delegates were present at

the Conference. Can this be a fair representation of the Conference, alluded to in Brother Crowell's article?

Are the Editor's reasons good for refusing to publish the resolutions, and such as he is governed by in publishing resolutions touching other benevolent objects—which "have been published times without number?"

Is not the influence of the "Christian Watchman" decidedly opposed to every effort for the abolition of slavery? INQUIRER.

Revival.

Ashford, Sept. 30 1840.

Dear Brother Grosvenor:—It is with devout gratitude to God I hasten to inform you of what the Lord is doing for us in this place. The last Sabbath in August four were added to the Baptist Church in this town by letter. The next Sabbath the church voted to hold a series of religious exercises, on the 14th inst. Br. A. Brown from Northampton came and commenced laboring with us, and we feel that God has owned and blessed his labors to the church. Backsliders have been reclaimed, and sinners hopefully converted to the truth; twenty-six have followed the example, and obeyed the command of Christ in the ordinance of baptism. They "have been planted together in the likeness of his death." May they ever be like him in life and in the resurrection—the good work is still onward. The cause of Temperance, of Moral Reform, and the cause of the poor Slave, and of his suffering Master found a place in our exercises. May the God of the oppressed soon appear and vindicate the rights and deliver all the oppressed from the hand of the oppressor, and make his power and truth known throughout all the earth.

Yours in Gospel bonds, E. HALE.

For the Christian Reflector.

Rev. Nathaniel Emmons, D. D.

The recent death of this truly eminent servant of God, has been appropriately noticed in some of the religious papers. His sound Anti-Slavery views, the result of mature years and mature examination and reflection, are known to Abolitionists generally. He is said to have made the remark that he never changed a cherished opinion but once; and that was when he abandoned colonization for abolition as a remedy for slavery.

The worthy man who preached his funeral sermon (Rev. Thomas Williams) has just placed in my hands a pamphlet of Dr. Emmons's, printed in Worcester in 1773, with a request that I will forward it to Dr. Chapin, President of Columbian College, Washington. I find it to be a valuable work, containing some excellent strictures on Dr. Hemmenway's discourse concerning the church, and adapted to throw light on the ordinance of baptism.

Dr. Chapin, it will be remembered, was a student with Dr. Emmons, and requested the pamphlet might be forwarded to him. There are some parts of it which are well worthy of being republished; and I hope Dr. C. will give them as wide and permanent a circulation as possible.

The following passage will, I trust, find a place in the Reflector, and oblige

A FORMER PEDO BAPTIST.

SECT. VII.

The Doctor's opinion, that baptized infants belong to the visible church, examined.

DOCTOR Watts and Mr. Edwards both observe, that the case of baptized infants has no connection with the dispute concerning the ordinance of baptism. But those who maintain, that graceless persons have a right of access to special ordinances, have been extremely fond of connecting the case of baptized infants with this controversy. And Doctor Hemmenway, in particular, greatly insists on the church-membership of baptized infants, and his whole discourse, and builds much of his argument on this supposition. See page 7, 8, 9, 13, 22, 23, 33, 35, 100. I only refer to these passages, because they barely contain the Doctor's opinion, without a single argument to support it. But though he has neglected to support his opinion, yet since it is a very common opinion, and often employed as an argument against the ordinance of baptism, we have endeavored to establish it, it may be proper to give it a fair and candid examination.

We grant, that God may sanctify some baptized infants; and we will not deny that he has absolutely engaged to sanctify them all, if their parents faithfully discharge their covenant obligations; but yet we cannot allow, that baptized infants, whether sanctified or unsanctified, belong to the visible church. For,

1. They cannot belong to it by virtue of their own act. They can neither make, nor accept any proposals. They are unacquainted with the name, nature, and obligation of a covenant. They do not so much as know, that a visible church exists.—Such weak and ignorant creatures, therefore, cannot belong to the visible church, by virtue of their own act.

2. They cannot belong to it, by virtue of their parent's act. Believing parents may covenant with God about their infant seed, but not for them. They may engage to love them, to pray for them, to instruct them, to restrain them, and even to use every argument and motive which they can think of, to persuade and morally compel them to join to the visible church. But yet they cannot, by these or any other methods, lay them under covenant obligations, to profess that they love God, when they are conscious to themselves, that they have not the love of God in them. Believing parents may lay themselves under covenant obligations to God, to their fellow men, to their children, by virtue of their own act. But their own act, in covenanting for themselves, can never lay their children under covenant obligations, to read, or pray, or attend public worship, or make a public profession of religion, or perform any other duty, whatsoever. It is true, indeed, the baptized children of faithful parents are under superior obligations to religion. But their superior obligations wholly result from their superior advantages for light and instruction, and not from any covenant obligations laid upon them, by their parents. Covenanting is a personal act. And no person can lay any one under covenant obligation but himself. There is no possibility, therefore, of believing parents bringing their infant seed into a visible church, which is a voluntary society, formed by a voluntary compact.

3. Baptized infants cannot belong to the visible church, by virtue of God's act. Those who consider the infants of believers as belonging to the visible church, generally suppose that they are brought into it, by the sovereign act of God. They suppose God takes them into covenant with himself, and gives them a standing in the visible church, by his own sovereign authority, without their knowledge or consent. This was the general opinion of the first churches in New-England. "They agreed, That the children of the faithful are church members, with their parents; and that their baptism was a seal of their being so." And this seems to be the opinion of many at this day. But, in stating the nature of covenanting, we have endeavored to prove, that it lies not within the province even of divine sovereignty, to take any of the human race into covenant, without their own personal knowledge and consent. And if this be true, the undeniable consequence is, that no infants are brought into the visible church, by the sovereign act of God.

The elegant and ingenious Writer we have frequently had occasion to mention, says indeed, that God has a sovereign right to take his reasonable creatures into covenant, whether they yield their consent or not. But he has said nothing to show how a covenant can be made by one party, in opposition to the consent of the other; nor how a divine command can constitute a covenant obligation; nor how any person can be bound to fulfil a promise or engagement which he never made. And until these things are shown, we shall conclude, that it is as easy to prove that baptized infants are divines or philosophers, as to prove, that they are in covenant with God, and members of the visible church. Now, if we have made it appear, that the infant seed of believing parents are not members of the visible church, then Doctor Hemmenway's opinion on this head is completely refuted, and of consequence, all the arguments which he has drawn from it.

Mather's Magnalia, page 19.

History of American Missions to the Heathen, from their Commencement to the present time.

The following recommendation from the Secretaries of the A. B. C. F. M. will show in what estimation that portion of the above work is held by them, which relates to the missions under the management of that Board, with the whole history of which they must be familiar. The other portions of the work are believed to be equally satisfactory to those best acquainted with the Missionary operations of the several denominations.

Our opinion having been requested respecting the History of the American Board of Commissioners for Foreign Missions, and the missions under its patronage, written by the Rev. JOSEPH TRACY, we take pleasure in stating that the history has been compiled from original and authentic documents, and that much care and diligent research have been bestowed upon it. We believe it to be correct and faithful, and would cordially recommend it to the perusal of all who desire to become acquainted with the origin, proceedings, and results of the missions to which it relates. The introductory chapter, on the early missionary efforts of American Christians, we regard as highly valuable and interesting.

RUFUS ANDERSON, Secretary.
DAVID GREENE, A. B. C. F. M.
W. J. ARMSTRONG, A. B. C. F. M.

In relation to the following lines we have only to say that the hand which plucked the Thistle from the South Carolina soil, would gladly pluck thence the curse of Slavery.—Eo.

For the Christian Reflector.

To a South Carolina Thistle, plucked by Rev. C. P. G. in 1824.

BY C. W. DENISON.

Companion of the slave! long years have fled Since thou didst stand where tiling bondmen tread. Thy tints are gone—thy glowing saffron sheen Is faded—and thy pointed leaves of green Are withered on the stem: fit type to me Of fading, harbing, withering Slavery! O couldst thou speak, what tales wouldst thou unfold

From the deep prisons of Oppression's world! What groans, what shrieks, what agonies and tears From the dead past would swell the tide of years! The father saw thee, as at blush of morn He sought the village of the distant lawn: The mother saw thee, as her child she bore 'Mid burning heats, the hills and lowlands o'er: The master saw thee, as in pride he passed, And thou didst bend before him in the blast: Ay, and God saw thee, planted by His hand, A silent way-mark on the groaning land.

But O! couldst thou have seen, what sights of woe Had met the vision of thy pathway low! The father, and the mother, and the child, Forced to their toil's mid anguish drear and wild; The haughty master, trembling as he walked, Quaking in bonds as he of freedom talked; The curse-aid soil where captives roamed abroad; The kindling glances of the avenging Lord; Shouldst thou have seen, and drooped beneath the sight,

At dawn, at noon, and darkest shades of night, Frail, perished thing! No sight of eye was thine, Nor ear nor tongue came from the hand divine; Yet thou didst hear, and see, and tell to us, The bloody story of Oppression's curse. The very air groans with the bondman's wrongs; The very stones are bleeding with his thorns; And every wave that washes Slavery's soil Swells with the drops of unrequited toil.

But the bright scenes of LIBERTY shall come And glid the darkness of the exile's home: The thistle shall give place to Sharon's rose; The air breathe freedom on each wind that blows; The stones cry out in harmony with waves, To join the anthems of delivered slaves; And from all lands shall rise the welcome strain: "CHRIST AS THE KING OF KINGS HATH COME TO REIGN!"

Salem Association.

A correspondent of the N. H. Baptist Register gives testimony somewhat "at odds" with that of another writer, in the Watchman, touching the number of persons voting for the resolutions on the subject of slavery. He speaks as follows.

Nearly the whole congregation voted in favor of these, and a request was made that they be inserted in the Watchman and Reflector and such other papers as are disposed.

The Monument.—The Public Ledger has some very severe remarks on the acceptance of Fanny Ellsler's offer by the President of the Bunker Hill Association, to give \$1000, or the proceeds of a benefit, towards the completion of the monument. In an appeal to the ladies of Boston, the Ledger uses the following language,

"Women of Boston! You have made a noble effort to complete a structure to the memory of your noble sires, which the MEN of your country should long since have erected. How must you appreciate the compliment paid by your fathers, your brothers, your husbands, your sons, to your delicacy, your purity of feeling, your sanctity of principle, in introducing among you, as a participator in your glorious work, an associate from whom you would shrink as from pollution! One whom you could not tolerate as an equal on that ground where female purity alone is privileged to walk! One who attempts to aid your noble efforts by an exhibition which you must regard as an outrage upon the dignity of woman!"

On the whole we think the Ledger has a right view of the matter.—Portland Transcript.

A friend informs us, says the Floridian, that a gentleman in South Carolina, has been cured of Asthma, of many years standing, by the use of the root of the cotton plant, green or black seed.

A strong decoction of the root; a tumbler full to be drank three times a day.

Notice.

Quarterly Meeting of the Directors of the Massachusetts Baptist Convention will be held at the American Temperance House in Worcester, on Wednesday the 4th of November next at 10 o'clock A. M. C. TRAVIS, Sec'y.

Framingham, Oct. 10th, 1840.

Married:

In Worcester, Oct. 6, by Rev. Mr. Swain, Mr. Phineas Bartlett, to Miss Acksh Dresser, both of W.

In Leicester, the 6th inst. by Rev. Mr. Harrington, Mr. Ebenezer Procter, of Warwick, to Miss Caroline Muzzy, of L. Also Mr. William A. Hixon, to Miss Mary Muzzy, both of Medway. The brides are both daughters, of Mr. Daniel Muzzy, of Leicester.

In Boston, in the South Baptist Church, by Rev. Mr. Driver, Rev. Edmund Nugent, of Jonesboro, to Miss Mary Lovegrove, of Boston. On Sunday morning, at the First Baptist Church, by Rev. Mr. Neale, Mr. Samuel McIntire to Miss Clarissa Skerry.

In Southboro', by Rev. Aaron Haynes, Mr. Nathaniel Chamberlain, 24, to Miss Anna Newton, both of S.

In Brookfield, by Rev. Mr. Horton, Mr. Charles Burbank, of Warren, to Miss Martha R. Davis.

Died:

In Boston, Mrs. Charlotte Gilman, 80, widow of the late Gov. Gilman, of New Hampshire; Miss Harriet Ann, youngest daughter of the late Joshua Loring, 17; Thomas Vose, Esq. 53; Mrs. Rebecca W. daughter of Mr. Daniel Hitchings, 26; Mr. Daniel S. Jenkins, 26; Mr. Charles Callender, Proprietor of the Shakespeare Circulating Library, 49.

In Chelsea, Mr. Nathaniel Notting, 59.

In Lynn, Capt. Nathan B. Martin, of Marblehead, 77, a distinguished member of the State Legislature, from Marblehead. Also at Marblehead, same day, his wife, Mrs. Nancy, wife of Mr. Samuel Swaver, 65.

In Marblehead, Capt. Thomas Meek, 60, for many years a resident of the Sandwich Islands.

In Grafton, Mr. Joseph F. Rice, 31.

In Barnstable, while sitting at a heap of corn in his field, husking, Zenas Weeks, Esq. about 67—an intelligent and exemplary citizen.

In Beverly, Dea. Zachariah M. Cole, 55. Having lived the life of the righteous he died his life.

In Beltingham, Oct. 1, of dysentery, Steven V., only son of Steven Liveth, Esq. 19.

In Charleston, after a brief spell of sickness, Mrs. Mary Eliza Barker, consort of Thomas Barker, Jr. 24 years.

For the Christian Reflector.

200 PS THREE PLY, and SUPERFINE CARPETINGS, new and Elegant patterns from 38 cts to 150.

List Carpets, Rugs, Floor Cloths &c. Super Rose and Whitney Blankets; Large and Heavy, and lower than can be bought any where else, we think.

700 Brown and White Linen and Co'd Cotton and Worsted Table Covers, some of the finest SATIN DAMASK, from 25 cts to 5.00.

All kinds of Towellings very cheap; 15 Cents Tick from 0 to 20 cents—purchased and sold very low.

25 " Bro. Sheetings, from 5 to 9 cents the yard—best goods;

10 Cents Bleached Cottons, 5 to 20 cents—Super; Furniture Cloths and Prints, from 5 to 25 cents; Pillow Case Cottons, Extra du.

Linen Sheetings, from 5 to 12 1/2—An Auction lot, very low.

THE VERY BEST LIVE GESE FEATHERS ever offered in Worcester, a new lot very superior. Cranberry and China Ware—New French Patterns, very beautiful and very cheap.

All the above are of the best quality, and with a splendid stock of Dry Goods, were purchased in large quantities at VERY LOW PRICES and we know that we make no mistake, in assuring customers that they will be sold as low as can be purchased at any store in New England, and quite as low as the goods offered at 50 per cent. less than cost.

Those who consult economy in the purchase of furnishing goods will do well to call on

H. H. CHAMBERLIN & CO. 6w41

AUCTION GOODS, Going! Going! Going!

THE Subscriber in this week receiving from Auctions and elsewhere, 75 Packages more of new and desirable Fall and Winter Goods, among which may be found—English, French and American Prints, Furnitures and Cambrics, Bed Tickings, Plain and Figured Silks, Plain and Figured Alpines, Mouselin de Laine, Saxony Cloths, Luma, Alpaca, Orleans and Indiana Cloths, Cambrilets, English and French Merinos, Thibet Cloths; Edinboro', Cashmere, Mouselin de Laine and Highland Dress Goods.

BROAD CLOTHS, Flannel and Beaver Cloths, Cambrics, Satinets, Bleached and Brown Sheetings and Shirtings &c. &c. Together with a large assortment of all other kinds of Dry Goods on hand, all of which will be sold much less than can be found in any other store in Worcester, by

ORRIN RAWSON. 4f 41

Worcester, Oct. 7.

Furs! Furs! Furs!!!

FOR the approaching season, Just Received and for sale at NAT'L TEAD'S, One door North of the Post Office.

500 Lyons, Jenson and Swandown Skins—Angora and Persian—Siberian Squirrel Gray and White Coney Rabbits, for Ladies' Trimmings—Beaver and Muffs. Gents' Super Outer, Fur Seal, Nutra, Musk and Hair Seal Caps.

Outer, Nutra, Russia Dog, Fine Seal and Jennott Skins for Gents' Coat Collars. 875 No. Buffalo Robes. Hats of every variety and of the latest Fall Fashions. Cloth and Sealed Caps. Ladies' and Gents' Gloves of every description. Worcester, Sept. 30. 4f40

New Beans.

20 Dashed New Beans for sale by J. R. BIGELOW & CO.

Rich French Prints.

THE best assortment of RICH PRINTS we have opened for 2 years, is now receiving, at

Sept. 30. 3w40. H. H. CHAMBERLIN & CO.

Domestic Flannels.

A large lot of the above goods just received from Var. a most—some of superior quality and all for sale at a low price, by

Sept. 30. 3w40. H. H. CHAMBERLIN & CO.

Pure Sperm Oil.

A Supply of Light and winter strained Sperm Oil of superior quality for sale by J. R. BIGELOW & CO. Sept. 23 1840

A. W. STOCKWELL, COUNSELLOR AT LAW, HAS removed his Office to Brinley Row, opposite the American Temperance House, up stairs. Worcester, April 3, 1839. 4f.

Safes. Safes.

NOW is the time to buy a Safe or get your old one repaired at the Worcester Safe Manufactory. All orders graciously received and immediately attended to by JANEZ BIGELOW, for CHENEY BIGELOW. Worcester, June 24, 1840. 3m26

Mouselin de Laine, Challis &c.

THIS week receiving from Auctions and elsewhere, 75 Packages more of new and desirable Fall and Winter Goods, among which may be found—English, French and American Prints, Furnitures and Cambrics, Bed Tickings, Plain and Figured Silks, Plain and Figured Alpines, Mouselin de Laine, Saxony Cloths, Luma, Alpaca, Orleans and Indiana Cloths, Cambrilets, English and French Merinos, Thibet Cloths; Edinboro', Cashmere, Mouselin de Laine and Highland Dress Goods.

Together with a complete assortment of all other kinds of Dry Goods

